A U M

The bearer of ill-will towards them that bear ill-will can never become pure; but he who bears no ill-will pacifies them that hate. —*Udanavarga, c. 14, v. 12.*

Let us then practice good works, and inspect our thoughts that we do no evil. —*Fo-sho-hing-tsan-king, 1642.*

THEOSOPHY

Vol. VIII APRIL, 1920 No. 6

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THE THEOSOPHICAL MOVEMENT*

Chapter III

ISIS UNVEILED is stated on its title-page to be "*a* master-key to the mysteries of ancient and modern science and theology." In the body of the work there are said to be seven of these keys to the mysteries of nature and of man, of which one only is given. The volumes are dedicated to "The Theosophical Society which was founded to study the subjects on which they treat."

By comparing the work with the three Objects of the Society a clear light may be had on the method of treatment employed. Volume I has for its general subject "Science," and in that respect relates strictly to the "third object." Volume II is entitled "Theology," and relates to the "second object." Since both science and theology relate to the great objects of human inquiry the treatment is interwoven and interblended throughout. And as all inquiry presents two general poles, the ascertainment of facts and the consideration of their meaning and relations, so "Isis" takes up the acquisitions of modern scientific research and the theories and hypotheses built up to account for ascertained physical phenomena. In the same way the revelations and claims of the various religions, particularly the Christian, are examined, and their theologies (or theories to account for metaphysical phenomena) are analyzed.

The work is necessarily addressed to the most open-minded of the race, and the method pursued is necessarily adapted to the limitations of those minds. It is not so much the introduction of new evidence that is attempted, as the partial presentation of an

*Corrections, objections, criticisms, questions and comments are invited from all readers on any facts or conclusions stated in this series.—EDITORS.

entirely new (to Western minds) hypothesis to explain the evidence that already exists in the general fund of human experience, the discoveries of science and the religious history of mankind. In the course of the work it is demonstrated over and over again that the dogmas of the sects are not only mutually contradictory and destructive, but, as well, that sound philosophical principles, correct logic, and the proved facts of modern science are in direct and overwhelming opposition to the claims and pretensions of theology. The same method of examination is also applied to the "working hypotheses" of modern science, and the various theories are tested out by comparison, one with another, all with the facts of experience, and it is conclusively established that, no more than theology, can the philosophy of modern science stand the light of searching investigation. The believer in theology or science is furthermore shown by masses of indisputable testimony that certain facts exist and always have existed, which are in themselves absolutely destructive alike of the claims of orthodox religion and materialistic science; that these facts have been persistently overlooked, ignored or denied, both by the votaries of "revealed religion" and of modern "exact science;" yet that these disregarded facts have at all times been uniformly testified to by the noblest minds of the race no less than by the common belief of mankind. Side by side, therefore, with the introduction of the affirmative evidence of these facts is placed the testimony of the ages as to their bearing on the great subjects of religion, philosophy and science, and the inference is drawn that there has always existed, from the remotest times, a system whose teachings in regard to nature and to man are inclusive of all things and exclusive of nothing. This system Madame Blavatsky denominates the Hermetic philosophy, or Wisdom-Religion, and declares that her work and mission are a "plea for the recognition of the Wisdom-Religion as the only possible key to the Absolute in science and theology." The work itself is the evidence that she uses the word "plea" in its strictly legal and forensic sense. "Isis" contains the testimony, the analysis of the evidence, the arguments, and the citations of principles, laws and precedents. The work is "submitted to public judgment" upon its inherent reasonableness as to its conclusions, its verifiable accuracy as to the facts, and not upon any assumed authority, any claimed revelation, any arbitrary hypothesis.

Turning ever and anon from the purely inductive method which characterizes the work generally, Madame Blavatsky submits some of the principal tenets of the Wisdom-Religion, which she names Theosophy, and shows that there is more than ample ground, from evidence accessible to the general student, to justify the statements she makes, that the Wisdom-Religion underlies and antedates every religion, every philosophy, every system of thought, every science, known to mankind, and that all these have in point of fact sprung from periodical impartations of portions of the Secret Doctrines by its Adept custodians.

"Isis" is in no sense put forward by its writer, however, as an inference, a revelation, or a speculation, although the burden of its mighty contents is necessarily largely assumed to prove that the existence of Adepts and a Wisdom-Religion is the unavoidable inference from the testimony; the prior missions and messages of great Adepts the indubitable source of the great religions and the common belief in gods, saviors and redeemers; their teachings regarding the "mysteries" the real fountain whence have been drawn the materials for the philosophical and ethical treatises of the great writers of all times. And with regard to the much vaunted progress of modern science she shows that everywhere, from the remotest antiquity, there are abundant indications that the arts and sciences as re-discovered in our times, were known and practiced by the "wise men of old;" furthermore, that much was "known" to the ancients of certain sciences and arts now "unknown" even to the most advanced science and scientists of our day. And although religion, philosophy and science became in time polluted with purely human speculations and fancies, "Isis" shows that this does not alter the fact that they all started originally as clear and unadulterated streams from the mother-source. What was originally a teaching depending on knowledge and inspiration degenerated in time into mere dogmas and speculations; what was originally a Teacher of primeval truths became in time an object of veneration and worship as a god or a divine incarnation.

With these considerations in mind something may be grasped of the epochal importance of Madame Blavatsky's first great work, and of the leading statements of Occultism embodied in it. Although "Isis Unveiled" has been before the world for nearly half a century few, even among Theosophists, have as yet assimilated more than a few crumbs from this "storehouse of thought."

The plan of the work is early stated. The object is not to force upon the public the personal views or theories of the author, nor does it aim at creating a revolution in some department of thought:

"It is rather a brief summary of the religions, philosophies, and universal traditions of human kind, and the *exegesis* of the same, in the spirit of those *secret doctrines,* of which none—thanks to prejudice and bigotry—have reached Christendom in so unmutilated a form as to secure it a fair judgment. Hence the unmerited contempt into which the study of the noblest of sciences—that of the *spiritual* man—has gradually fallen.

"In undertaking to inquire into the assumed infallibility of Modern Science and Theology, the author has been forced, even at the risk of being thought discursive, to make constant comparison of the ideas, achievements, and pretensions of their representatives with those of the ancient philosophies and religious teachers. Things the most widely separated as to time have thus been brought into immediate juxtaposition, for only thus could the priority and

parentage of discoveries and dogmas be determined. In discussing the merits of our scientific contemporaries, their own confessions of failure in experimental research, of baffling mysteries, of missing links in their chains of theory, of inability to comprehend natural phenomena, of ignorance of the laws of the causal world, have furnished the basis for the present study. Especially we will review the speculations and policy of noted authorities in connection with those modern psychological phenomena (Spiritualism) which began at Rochester and have now overspread the world. *We wish to show how inevitable were their innumerable failures, and how they must continue until these pretended authorities go to the Brahmins and Lamaists of the far Orient, and respectfully ask them to impart the alphabet of true science.*

"Deeply sensible of the Titanic struggle that is now in progress between materialism and the spiritual aspirations of mankind, our constant endeavor has been to gather into our several chapters, like weapons into armories, every fact and argument that can be used to aid the latter in defeating the former. Sickly and deformed child as it now is, the materialism of Today is born of the brutal Yesterday. Unless its growth is arrested it may become our master. To prevent the crushing of these spiritual aspirations, the blighting of these hopes, and the deadening of that intuition which teaches us of a God and a hereafter, we must show our false theologies in their naked deformity, and distinguish between divine religion and human dogmas. Our voice is raised for spiritual freedom, and our plea made for enfranchisement from all tyranny, whether of Science or Theology."

The work plunges forthwith into the comparison of the ancient Occult tenets both with modern theological dogmas and modern scientific theories. Some of the tenets laid down are as follows:

1. The pre-existence of *spiritual* man clothed in a body of ethereal matter, and with the ability to commune freely with the now unseen universes.

2. An almost incredible antiquity is claimed for the human race in its various "coats of skin," and the great doctrine of Cycles of Destiny (Karma) is emphasized, as well as that these Cycles do not affect all mankind at one and the same time, thus explaining the rise and fall of civilizations and the existence at one and the same time of the most highly developed races side by side with tribes sunk in savagery.

3. A double evolution, spiritual and intellectual as well as physical, is postulated whose philosophy alone can reconcile spirit and matter and cause each to demonstrate the other mathematically.

4. The doctrine of the *Metempsychosis* of the spiritual and mental Man is given as the key which will supply every missing link in the theories of the modern evolutionists, as well as the mysteries of the various religions. The lower orders of evolution are declared to have emanated from higher spiritual ones before

they develop. It is affirmed that if men of science and theologians had properly understood the doctrine of Metempsychosis in its application to the indestructibility of matter and the immortality of spirit it would have been perceived that this doctrine is a sublime conception. It is demonstrated that there has not been a philosopher of any note who did not hold to this doctrine of Metempsychosis as taught by the Brahmins, Buddhists, and later by the Pythagoreans and the Gnostics, *in its esoteric sense.* For lack of comprehension of this great philosophical principle the methods of modern science, however exact, *must end in nullity.*

5. The ancients knew far more concerning certain sciences than our modern savants have yet discovered. *Magic* is as old as man. The calculations of the ancients applied equally to the *spiritual* progress of humanity as to the physical. Magic was considered a divine science which led to a participation in the attributes of Divinity itself. "As above, so it is below. That which has been will return again. As in heaven, so on earth." The revolution of the physical world is attended by a like revolution in the world of intellect—the spiritual evolution proceeding in cycles, like the physical one. The great kingdoms and empires of the world, after reaching the culmination of their greatness, descend again, *in accordance with the same law by which they ascended;* till, having reached the lowest point, humanity reasserts itself and mounts up once more, the height of its attainment being, by this law of ascending progression by cycles, somewhat higher than the point from which it had before descended.

6. "Too many of our thinkers do not consider that the numerous changes in language, the allegorical phrases and evident secretiveness of old Mystic writers, who were generally under an obligation never to divulge the solemn secrets of the sanctuary, might have sadly misled translators and commentators. One day they may learn to know better, and so become aware that the method of extreme necessarianism was practiced in ancient as well as in modern philosophy; that *from the first ages of man, the fundamental truths of all that we are permitted to know on earth was in the safe keeping of the adepts of the sanctuary; that the difference in creeds and religious practice was only external; and that those guardians of the primitive divine revelation, who had solved every problem that is within the grasp of human intellect, were bound together by a universal freemasonry of science and philosophy, which formed one unbroken chain around the globe.*"

7. The first chapter of volume i, from which we have extracted the several statements which we have here numbered for their better massing and comprehension, closes with a forecast, drawn from the study of the past:

"The moment is more opportune than ever for the review of old philosophies. Archaeologists, philologists, astronomers, chemists and physicists are getting nearer to the point where they will

be forced to consider them. Physical science has already reached its limits of exploration; dogmatic theology sees the springs of its inspiration dry. Unless we mistake the signs, the day is approaching when the world will receive the proofs that only ancient religions were in harmony with nature, and ancient science embraced all that can be known. Who knows the possibilities of the future? An era of disenchantment and rebuilding will soon begin—nay, has already begun. *The cycle has almost run its course; a new one is about to begin,* and the future pages of history may contain full evidence, and convey full proof that

> 'If ancestry can be in aught believed,
> Descending spirits have conversed with man,
> And told him secrets of the world unknown.'"

If we turn now to the twelfth and last chapter of volume ii of "Isis," we shall be confronted with an introductory paragraph, also prophetic at the time of its writing, now all too truly a matter of both theosophical and profane history. She there says,

"It would argue small discernment on our part were we to suppose that we have been followed thus far through this work by any but metaphysicians, or mystics of some sort. Were it otherwise, we should certainly advise such to spare themselves the trouble of reading this chapter; for, although nothing is said that is not strictly true, they would not fail to regard the least wonderful of the narratives as absolutely false, however substantiated."

The chapter follows with a recapitulation of the principles of natural law, covered by the fundamental propositions of the Oriental philosophy as successively elucidated in the course of the work. She states them in numbered order as follows:

1st. There is no miracle. Everything that happens is the result of law—eternal, immutable, ever-active. This "immutable law" is frequently referred to throughout the volumes under such terms as cycles, the "law of compensation," Karma, "self-made destiny," and so on. Its mode of operation is incessantly discussed in treating of the rise and fall of civilizations, successive races of men, earth transformations, the three-fold principle of evolution, Spiritual, Mental, and Physical; the compound nature of man and the universe; and in such terminology as pre-existence, metempsychosis, transmigration, reincarnation, transformation, permutation, emanation, immortality, and after death states and conditions. Constant effort is made to keep before the reader the unvarying principle that spiritual and mental evolution proceeds apace with physical manifestations, and stands to physical evolution in the relation of cause to effect. This is all summarized in proposition

2d. Nature is triune: there is a visible, objective nature; an invisible, indwelling, energizing nature, the exact model of the other, and its vital principle; and, above these two, *spirit,* source of all forces, alone eternal and indestructible. The lower two constantly change; the higher third does not. This universal postulate

is then applied specifically to human nature and evolution in proposition

3d. Man is also triune; he has his objective, physical body, his vitalizing astral body (or soul), the real man; and these two are brooded over and illuminated by the third—the sovereign, the immortal spirit. When the real man succeeds in merging himself with the latter, he becomes an immortal entity. The argument throughout the two large volumes of "Isis" is always that such mergence or union is possible and is the underlying purpose of all evolution; that such beings as Jesus, Buddha and others had in fact arrived at this consummation, and that the real mission of the Founders of all religions is to point mankind to the purpose of mental and spiritual evolution, and give the directions and conditions precedent to the "perfectibility of man." Such exalted beings are by H. P. Blavatsky variously called the sages, the adepts, the Great Souls of all time. Their knowledge of nature and of nature's laws is called in its entirety the Wisdom-Religion, and its practical exemplification is summarized in proposition

4th. Magic, as a science, is the knowledge of these principles, and of the way by which the omniscience and omnipotence of the spirit and its control over nature's forces may be acquired by the individual while still in the body. Magic, as an art, is the application of this knowledge in practice. Granting that great powers exist in nature, and that the conscious control over these powers by metaphysical means may be attained by the incarnated being, it follows that such control may be exercised beneficently or maleficently. Arcane knowledge misapplied is sorcery, or "Black Magic;" beneficently used, true Magic or WISDOM. In either case it constitutes Adeptship, whether of the *Right* or the *Left-hand* Path. This is the 5th proposition, and the text of the two volumes contain almost numberless direct and indirect references to celebrated characters in history, tradition and myth who exemplified the two characters of Adeptship.

6th. This proposition sets forth that Mediumship is the opposite of Adeptship. Whereas the Adept actively controls himself and all inferior potencies, the Medium is the passive instrument of foreign influences. There is no more important practical theorem in the whole work. Many, many pages are devoted to discussion of the characteristics, tendencies, practices and fruits of mediumship. Its phenomena, objective and subjective, are dealt with at length. Spiritualism, or mediumship, is shown to have been prevalent in all ages, no matter under what names known, and its recurrence, whether in individual cases or amongst masses of men, is shown to be subject to cyclic law, now more generally known to Theosophical students under its Sanskrit designation of Karma. In Mediumship, as in Adeptship, it is shown that there are two polar antitheses, dependent on the moral character of the medium for the quality and range no less than the effects, good or bad, of its exercise.

The remaining numbered propositions of the last chapter of volume ii will be considered in another connection later on, but their essential nature and implications are contained in the following sentences, without the basic apprehension of which no inquiry into Theosophy and the Theosophical Movement can be fruitful of understanding, however it may afford information:

"To sum up all in a few words, Magic is spiritual Wisdom; nature, the material ally, pupil and servant of the magician. *One common vital principle pervades all things, and this is controllable by the perfected human will.* The adept can stimulate the movements of the natural forces in plants and animals in a prenatural degree. Such experiments are not obstructions of nature, but quickenings; the conditions of intenser vital action are given.

"The adept can control the sensations and alter the conditions of the physical and astral bodies of other persons not adepts; he can also govern and employ, as he chooses, the spirits of the elements. *He cannot control the immortal spirit of any human being, living or dead, for all such spirits are alike sparks of the Divine Essence, and not subject to any foreign domination.*"

The restrictions with which the information conveyed in "Isis" is hedged about, both from the standpoint of the teacher endeavoring to impart and the inquirer endeavoring to learn, and the dangers, known or unknown to the latter, are indicated towards the close of the chapter:

"By those who have followed us thus far, it will naturally be asked, to what practical issue this book tends; much has been said about magic and its potentiality, much of the immense antiquity of its practice. Do we wish to affirm that the occult sciences ought to be studied and practiced throughout the world? Would we replace modern spiritualism with the ancient magic? Neither; the substitution could not be made, nor the study universally prosecuted, without incurring the risk of enormous public dangers.

"We would have neither scientists, theologians nor spiritualists turn practical magicians, but all to realize that there was true science, profound religion, and genuine phenomena before this modern era. We would that all who have a voice in the education of the masses should first know and then *teach* that the safest guides to human happiness and enlightenment are those writings which have descended to us from the remotest antiquity; and that nobler spiritual aspirations and a higher average morality prevail in the countries where the people have taken their precepts as the rule of their lives. We would have all to realize that magical, *i. e.*, spiritual powers exist in every man, and those few to practice them who feel called to teach, and are ready to pay the price of discipline and self-conquest which their development exacts.

"Many men have arisen who had glimpses of the truth, and fancied they had it all. Such have failed to achieve the good they might have done and sought to do, because vanity has made them

thrust their personality into such undue prominence as to interpose it between their believers and the *whole* truth that lay behind. The world needs no sectarian church, whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin, or any other. There being but ONE Truth, man requires but one church—the Temple of God within us, walled in by matter but penetrable by any one who can find the way; *the pure in heart see God.*

"The trinity of nature is the lock of magic; the trinity of man the key that fits it. Within the solemn precincts of the sanctuary the SUPREME had and has no name. It is unthinkable and unpronounceable; and yet every man finds in himself his god.

"Besides, there are many good reasons why the study of magic, except in its broad philosophy, is nearly impracticable in Europe and America. Magic being what it is, the most difficult of all sciences to learn experimentally—its acquisition is, practically, beyond the reach of the majority of white-skinned people; and that, whether their effort is made at home or in the East. Probably not more than one man in a million of European blood is fitted—either physically, morally, or psychologically—to become a practical magician, and not one in ten millions would be found endowed with all these three qualifications as required for the work. Unlike other sciences, a theoretical knowledge of formulae without mental capacities or soul powers, is utterly useless in magic. The spirit must hold in complete subjection the combativeness of what is loosely termed educated reason, until facts have vanquished cold human sophistry."

The concluding pages of "Isis" recites that those best prepared to appreciate occultism are the spiritualists, although, through prejudice, they have hitherto been the bitterest opponents to its introduction to public notice. She sums up thus:

"Despite all foolish negations and denunciations their phenomena are real. Despite, also, their own assertions they are wholly misunderstood by themselves. The totally insufficient theory of the constant agency of disembodied human spirits in their production has been the bane of the *Cause.* A thousand mortifying rebuffs have failed to open their reason or intuition to the truth. Ignoring the teachings of the past, they have discovered no substitute. We offer them philosophical deduction instead of unverifiable hypothesis, scientific analysis and demonstration instead of undiscriminating faith. Occult philosophy gives them the means of meeting the reasonable requirements of science, and frees them from the humiliating necessity to accept the oracular teachings of 'intelligences,' which as a rule have less intelligence than a child at school. So based and so strengthened, modern phenomena would be in a position to command the attention and enforce the respect of those who carry with them public opinion. Without invoking such help, spiritualism must continue to vegetate, equally repulsed—not without cause—both by scientists and theologians. In its modern aspect it is neither a science, a religion, nor a philosophy."

With this outline of the teaching of Occultism as contained in "Isis Unveiled;" its overwhelming arraignment out of the mouths of their own exponents, of the religion, science, and philosophy of the day; its outspoken treatment of dogmatic Christianity, of materialistic hypotheses, of the phenomena and theories of spiritualism, the student can begin to comprehend the enormous difficulties faced by H. P. B. in gaining a foothold for the Theosophical Society and a hearing for her teachings of Theosophy. Her task was not that of a teacher in a kindergarten: to meet and lead plastic and unsullied minds eager with interest, unburdened with preconceptions, into new and delightful paths of occupation and learning. Far from it. Rather it was that of the alienist in a mad world, its insane and unsane inhabitants soaked through and through with their several illusions and delusions, each profoundly certain of the wholesomeness and value of his own particular mania, profoundly convinced of the hallucination of all others; each looking at the phenomena of life through the distorted lenses of fundamental misconceptions. Regardless of names and forms, she had to reckon with the fact, from the standpoint of the teachings of Occultism, that everywhere, without a solitary exception, the men of the Western world were fast fixed in false beliefs, taking that to be the Eternal which is not eternal; that to be Soul which is not soul; that to be Pure which is impure; that to be good which is evil.

With this corrupted and perverted mind of the race she had to deal, to take it as she found it, to destroy while seeming to create, to create while seeming to destroy. She had to adopt and employ the nomenclature of false religion, false philosophy, false science, false psychology, to inject into it ideas that would infallibly rupture the very foundations upon which Western civilization is builded, while still so safe-guarding her patients that the civilization should not be wrecked while re-creating its foundations. She had to save whole the life while destroying the very elements upon which it was depending for nutriment.

Great as are the difficulties of the physician of the body, they are as nothing to the burden of the physician of souls. She came into a world all mad and intent on the employment as food and medicaments of the very poisons and intoxicants of the soul that have wrecked every prior great civilization. She had to use the old labels, the old formulas and prescriptions, while substituting and compounding ingredients that, if suspected, would have been rejected forthwith and out of hand by those she came but to serve.

Looking back from the present basis of tolerated if not accepted ideas, it is only by the contrast that the supreme miracle of her wisdom can be even faintly sensed. The *identity* of man with the Supreme Spirit, the doctrine of Cycles, the law of Compensation, spiritual and intellectual as well as physical evolution, *inherent* immortality, metempsychosis, the Spiritual Brotherhood of all beings, Adepts as the culmination of the triple evolutionary scheme in Nature; Spirit and Matter as the eternal dual present-

ment of evolving Consciousness, the polar aspects of the One Essence—all these great and supreme ideas she and none other restored to a vital place in human thought. The *words* existed—mummied forms from the by-gone Past, wrapped in the thousand cerements and grave-cloths of the sects. As in the Talmudic legend, she breathed upon the clay, breathed into it the breath of life. Or, better, as in the story of Joseph, she made the dead come forth from the tomb, clothed in the habiliments in which the living dead had buried him against a far-off impossible resurrection. H. P. Blavatsky raised the dead, reincarnated the Soul, restored the Spirit to a living issue in a Mind hopelessly enmeshed in Matter as the only reality.

Much has been written by Theosophists—those who owe their all to her and her work—that the H. P. B. of 1875 was not the H. P. B. of later days; that she, like themselves, was but a student, stumbling, halting, groping, finding her way through failures and mistakes; that it was only in later years that she came to learn of this, of that, of reincarnation among other matters; that many contradictions will be found in "Isis" when compared with her final teachings.

C'est pour rire!

The inquirer into facts and philosophies has but to read "Isis," to annotate its teachings, to compare them with all her subsequent multifarious writings to see and know for himself beyond all doubts and beyond all peradventure, that the teachings of "Isis" are her unchanging teachings; that not in jot or in tittle is there a contradiction or a disagreement in all she ever wrote; that in "Isis" are the foundational and fundamental statements of Occultism, and all her later writings but extensions, ramifications, the orderly development and unfolding of what is both explicit and implicit in "Isis Unveiled." And that wholesome study and comparison will do more: it will give the student a solid and impregnable standard from which to survey the real nature and character of the Avatar of the nineteenth century; a criterion by which, as well, truly to measure the understanding, the nature and the development of those disciples, students and followers of H. P. B. of whom she might well have repeated in the words of Blake on "certain friends:"

> "I found them blind; I taught them how to see;
> And now they neither know themselves nor me."

The facts being ascertained, and some faint perception of their significance being grasped, the student needs no interpreter and guide to tell him that obstacles, opposition, misunderstanding, contumely, hatred and misrepresentation of her and her mission were the necessary and unavoidable concomitants of every step in the progress of the Theosophical Society, its students, its propagandum, no less than in the path of her whose mission it was to be their "presiding deity." The chief of these difficulties in the first decade of the Movement have now to be considered.

(To be continued)

THE SPIRIT IN THE BODY*

For Spirit, when invested with matter or *prakriti,* experienceth the qualities which proceed from *prakriti;* its connection with these qualities is the cause of its rebirth in good and evil wombs. The Spirit in the body is called *Maheswara,* the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma,* the highest soul.

—Bhagavad-Gita, Chapter XIII.

WHAT is the Perceiver?" is asked. I do not see how any definition can be made. What is sight? Sight cannot see itself, yet it sees all things. It cannot be defined or described, yet without it nothing can be seen; it is not changed though it receive millions of impressions, nor can a limit be assigned to its action. Apply this to Consciousness or the Perceiver, and there is apparent that changeless, inexhaustible, unprovable Spirit. Reality IS, and cannot be proved by changing unrealities. Space is not proved by the number of things in it, in so far as its infinitude is concerned; yet a realization of the impossibility of a beginning or ending to space can exist.

I think you have the idea right when you say that the trouble exists in the "thinking principles" on each plane not being in accord. We eternally endeavor to see the Perceiver as something different, something separate from ourselves, whereas, "Thou art That."

Our methods of analysis are illustrated in the old query, "Which was first the hen or the egg?"—with no solution. Is it not a looking for something separate, different from what we conceive to be ourselves? "Immortality is on both sides of death,"—or change. He is wise indeed who sees the Self in all things and all things in the Self. The time must come for a being when "He" may know all things, but we would also know that he is not all these nor any of them; so far as I can grasp words to convey an idea he would know himself to be "All-Self," limitless, and therefore beyond anything that we would call "knowing." All manifestation is the result of the action of Consciousness; would not the first film of substance be the homogeneous product of a previous manifestation? The time must come for a being when he knows the nature and possibilities of this homogeneous substance, but "He" as a conscious power, stands above and beyond all perceptions and conceptions—infinite, all-pervading; creator, preserver, destroyer. The power of seeing is not visible, it is the cause of visibility. But what is the use of troubling about all this? There are many steps in the stairway of wisdom to be climbed, and one step leads to another; we cannot climb the stairs by looking up at the top. I think your expression of finding the "Unity in a pair of opposites, to be in itself one of a higher pair," is a good one; this might represent the "rungs in Jacob's ladder."

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*From the letters of Robert Crosbie, here published for the first time.—EDITORS.

It is all right and well to state your difficulties to me. If "mind" has power, and the will to give all possible help is there, action must follow. Your faith in this must act as an open door. "Have confidence and faith in Master," applies to everything in life and all living; our doubts are the deterrents. We have to beware that we ask not amiss—from a wrong motive. I have no doubt that adjustments are brought about where there is honest striving, and even apparent mistakes are made to serve a good purpose in such case. The Masters are not "absentee landlords," They are present in the world and we should hold to this fact always in our personal and collective efforts. We have to do as They do, *i. e.*, take conditions as they exist and work in them and through them. If all do their best, Masters can adjust and bring all the lines together for the best and highest good. In the effort of each, all cannot be in the same place nor doing the same thing or in the same way, but if the aim is one for all, all benefit and the world as well.

I am going to keep your notes in regard to the inability of the student to relate admonitions to himself. I think despair and despondency come from not following what we know but did not apply. If we make effort to apply what we know, with an end in view, failure to achieve does not disconcert us, because we still have the active knowledge and the end is still in view; it just means a continuation of effort. "It is only in the present that we can gain wisdom."

There is so much pettiness in the attitude toward small things, an attitude which accentuates the personality instead of subjugating it. The fight must begin there, for all these small irritations are based upon self-assertion. I have seen these small matters neglected as unimportant, then the time came when this very habit of self-assertion showed itself as an assertion against the Teachers Themselves; "They were nothing but persons, liable to err," etc.; ingratitude and disloyalty follow as a matter of course, and loss of all benefit from the teachings even. It is, as you say, the Arjunas postpone the engagement, awaiting some big thing to overcome, but they have not the stamina should they be so confronted; they fall or flee, blaming everyone but themselves—self-assertion to the last, and another failure is recorded where success might have been.

As to "The brother and sister of the Order of Regeneration." All down the ages men have been endeavoring to correct existing conditions, by simply re-arranging them. A re-arrangement of errors does not make for knowledge; the errors arise because of ignorance; knowledge must be sought as to the causes that produce existing conditions. This Theosophy teaches, by showing what man is; his origin, nature, history and development—so far, as well as his grand destiny. Without this knowledge all attempts to obtain true and better conditions, but plunge mankind deeper in the mire of ignorance and error. Works without knowledge can but lead to

more and more ignorant works, piling up all the time a worse and worse future, as history has shown and is showing; restraint from any kind of food, habit or practice, leads nowhere. The wise man does not try to regenerate the world by any one course, but having obtained knowledge, lives according to it as best he can under any conditions, and uses his energy and knowledge in the world and for the world, by presenting what he sees to be truth.

It is well to have these things come out and to formulate right ideas and applications in our minds, for they do not remain inert if we "feel" them; we endow them with our life and energy, and they are our messengers carrying seeds of thought for other minds. There is an occult meaning to everything, and all things work together for good to those who love the Lord (Law). That we should have been brought into direct communication with error while naming it truth, has its meaning; must be a step in the great cause. We should be glad to be able—and *be* able—to correct erroneous views and applications; it is our strength; our personal weaknesses and troubles are but bubbles on the stream of time, which our "strength" will safely carry us through and over. This thought—which comes from inner knowledge, should make us stronger, better able, surer of victory.

It may appear to some that these are criticisms of the methods of others; they are not so intended. They are intended to show there is a definite philosophy of Theosophy; that it is scientifically based; that the mission of distinctively Theosophical societies, viz., to study, apply and promulgate Theosophy, is not filled by the holding of such misconceptions; and finally to prove that such misconceptions are not based upon the Philosophy of Theosophy whatever else may be their foundation.

REINCARNATION AND SEX*

G. W. R.—"The Ego passes through a series of incarnations, in some of which it may inform the body of a man, in others of a woman. Is the sex of the vehicle chosen consciously by the spiritual Ego to perfect knowledge, or does it depend upon the Karma engendered in a preceding life? Can any principle be said to preponderate in one sex more than in another?"

W. Q. J.—If masculine quality is the predominate characteristic, the Ego probably will be next in a male body; if not, the other sex. But the whole question is answered by that doctrine of Visishadwaitism which says that "Good Karma is that which is pleasing to Ishwara (the Ego), and bad Karma that which is displeasing to it."

*This answer by Mr. Judge to the question asked was first printed in *The Vahan* of May, 1892. The title used is our own.—EDITORS THEOSOPHY.

WHAT REINCARNATES*

WHAT reincarnates is a mystery to many minds because they find a difficulty in understanding such a permanency as must stand behind repeated incarnations. They know that the body is born and dies and is dissolved, but their minds are so identified with the body in its relations and surroundings that they are unable to dissociate themselves from it. They think of themselves as persons, as bodies of a physical nature, and hence can not see where in them may reside that power of incarnating from life to life.

Theosophy presents a larger view in showing that man is *not* his body, because the body is continually changing; that man is not his mind, because he is constantly changing his mind; that there is in man a permanency which is the identity throughout all kinds of embodiments. There has been no change in our identity from childhood up to the present day. The body has changed; the surroundings have changed, but the identity remains the same and will not change from now on through all changes of body or mind or circumstance. That in us which is itself unchanging is the only real. Nothing is real that changes. It is only the real that perceives changes. Change can not see change. Only that which is constant perceives change; only the permanent can perceive impermanence. However dimly we may perceive it, there is that in us which is eternal and changeless.

Now this unchanging, constant, and immortal something in us is not absent from any particle or any being whatever. There is only one Life in the world to which we, as well as all other beings pertain. We all proceeded from the same source, not many, and we are proceeding on the same path to the same great goal. The ancients said that the Divine Self is in all beings, but in all it does not shine forth. The real is within, and may be realized by any human being in himself. Everyone needs that realization that he may shine forth and express the God within, which all beings but partially express.

If then the Source is the same—the One Spirit—in all beings, why so many forms, so many personalities, so many individualizations? All—again Theosophy shows—are developments. In that great Ocean of Life, which is at the same time Consciousness and Spirit, we move and live and have our being. That ocean is separable into its constituent drops and the separation is effected through the great course of evolution. Even in the kingdoms below us, which are from the same Source, the tendency to separate into drops of individualized consciousness goes on in ever-increasing degree. In the animal kingdom, those species that are nearest to us make an approach to self-consciousness, but we, as human beings,

*From the stenographic report of a Talk by Robert Crosbie. Here published for the first time.—EDITORS.

have arrived at that stage where each *is* a constituent drop of that great ocean of Consciousness. As with an ocean of water, each drop of it contains all the elements of the great body, so each constituent drop of humanity, human beings, contain within its range every element of the great universe.

The same power exists in all of us, yet where we stand on the ladder of being we see many below us and others greater than we above us. Humanity now is building the bridge of thought, the bridge of ideas that connects the lower with the higher. The whole purpose of incarnation, or our descent into matter, was not only to gain further knowledge of matter, but to impel the lower kingdoms to come up to where we are. We stand as gods to the lower kingdoms. It is our impulsion that brings them weal or woe. It is our misconception of the aim of life that makes Nature so hard; that causes all the distresses and disasters which afflict us in cyclones, tornadoes, diseases, pestilences of every kind. All are our own doing; and why? Because there is a sublimation of mineral, vegetable and animal kingdoms in our bodies, which are lives in themselves. Every cell in our bodies has its birth, youth, manhood, decay and death, and its reincarnation. We are impelling each one of those lives according to whatever thought, will, or feeling we may have, whether for help or injury to others. Those lives go out from us for good or evil, back into their kingdoms with good or evil. So by our lack of understanding of our own true natures, without a comprehension of universal brotherhood, we are imperfectly performing our duties on this plane and are imperfectly helping the evolution of the lower kingdoms. We shall realize our responsibility to them only as we see that every being is on his way upward; that all above man have been men at one time; that all below man will some time reach man's estate, when we have gone on further; that all forms, all beings, all individualizations are but aspects of the One Spirit.

Granted, then, that this one unchanging Spirit is in all,—the cause of all evolutionary development, the cause of all incarnations —where, may we ask, do we carry the power to see and know from life to life? How is continuity of knowledge, gained by observation and experience, preserved? How is the individual maintained as such?

We should remember that we were self-conscious beings when this planet began; some even were self-conscious when this solar system began, for there is a difference in degree of development among human beings. If the planet or solar system began in a state of primordial substance, or nebulous matter, as Science calls it, then we must have had bodies of that state of substance. In that finest substance are all the possibilities of every grade of matter, and hence it is that within the true body of primordial matter all the changes of coarser and coarser substance have been brought about; and within that body is all experience. Our birth is within that body. Everything that occurs to us is within that body—a body of a

nature which does not change throughout the whole Manvantara. Each one has such a body of finest substance, of the inner nature, which is the real container for the individual. In it he lives and moves and has his being, yet even the great glory and fineness of that body is not the man; it is merely the highest vesture of the soul. The Real man we are is the man that was, that is, and that ever shall be, for whom the hour will never strike—man, the thinker; man, the perceiver; always thinking, continually acting.

Life is one. Spirit is one. Consciousness is one. These three are one—a trinity—and we are that trinity. All the changes of substance and form are brought about by Spirit and Consciousness and expressed in various forms of life. We are that One Spirit, each standing in a vast assemblage of beings in this great universe, seeing and knowing what he can through the instruments he has. We are the Trinity—the Father, the Son, and the Holy Ghost; or, in theosophical parlance, we are Atma, Buddhi, and Manas. Atma is the One Spirit, not belonging to any one, but to all. Buddhi is the sublimated experience of all the past. Manas is the thinking power, the thinker, the man, the immortal man. There is no man without the Spirit, and no man without that experience of the past; but the mind is the realm of creation, of ideas, and the Spirit itself, with all its power, acts according to the ideas that are in the mind.

The "Voice of the Silence" says, "The mind is like a mirror. It gathers dust while it reflects." It needs soul-wisdom to brush away the dust. This mind of ours, or that which we call the mind, is merely the reflector, which presents as we train it, different pictures. The Spirit acts in accord with the ideas seen, for good or for evil. Is there evil in the world? It is the power of Spirit that caused it. Is there good in the world? It is the power of Spirit that caused it. For there is only one power: the misdirection of that power brings evil; its right direction brings good.

We must give up the *idea* that we are poor, weak, miserable creatures who can never do anything for ourselves, for as long as we hold that idea, so long will we never do anything. We must get the other idea—that we are Spirit, that we are immortal—and when we come to realize what that means, the power of it will flow directly in and through us, unrestricted in any direction, save by the instruments which we ourselves caused to be imperfect. So let us get away from the idea that we are this poor, miserable, defective physical body over which we have so little control. We can not stop a heart beat; we can not stop the breath without destroying the body; we can not stop the constant dissociation of matter that goes on in it, nor prevent its final dissolution. Some people talk of "demonstrating" against death, but we might as well try to demonstrate against the trees shedding their leaves when the winter blasts come. Death will always be, and there is a great advantage in it. If we could not change our bodies, how would there be any chance for advancement? Are we so well pleased with the bodies now ours that we would desire no change? Certainly not. There is only

one thing in this life that can be retained permanently, and that is the spiritual nature, and the great divine compassion which we may translate by the word love.

We are the reincarnating egos who will continue to incarnate until the great task which we undertook is completed. That task is the raising up of the whole of humanity to the highest possible stage of perfection on an earth of this kind. We incarnate from age to age for the preservation of the just, the destruction of wickedness, and the establishment of righteousness. That is what we are here for, whether we know it or not, and we must come to a recognition of the immortality of our own natures before we shall ever relieve ourselves from the distresses that afflict humanity everywhere. We have to bring ourselves in touch and tune with the whole great purpose of Nature which is the evolution of soul, and for which alone all the universe exists.

TRANSMIGRATION OF THE LIFE ATOMS*

(Concluded from March)

It has a basis of truth; and, in fact, it is an axiomatic truth—but only in reference to human atoms and emanations, and that not only after a man's death, but during the whole period of his life. The esoteric meaning of the Laws of Manu (Sec. XII, 3, and XII, 54 and 55), of the verses that state that "every act, either mental, verbal or corporeal, bears good or evil fruit (Karma), the various transmigrations of *men* (not souls) through the highest, middle, and lowest stages, are produced by his actions;" and again that "A Brahman-killer enters the body of a dog, bear, ass, camel, goat, sheep, bird, &c.," bears no reference to the human Ego, but only to the atoms of his body, of his lower triad and his fluidic emanations. It is all very well for the Brahmins to distort in their own interest, the real meaning contained in these laws, but the words as quoted never meant what they were made to yield from the above verses later on. The Brahmins applied them selfishly to themselves, whereas by "Brahman", man's seventh principle, his immortal monad and the essence of the personal Ego were allegorically meant. He who kills or extinguishes in himself the light of Parabrahm, *i. e.*, severs his personal Ego from the Atman and thus kills the future Devachanee. becomes a "Brahman-killer." Instead of facilitating through a virtuous life and spiritual aspirations the mutual union of the *Buddhi* and the *Manas*, he condemns by his own evil acts every atom of his lower principles to become attracted and drawn in virtue of the magnetic affinity, thus created by his passions, into the forming bodies of lower animals or brutes. This is

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***This article was first printed by H. P. Blavatsky in *The Theosophist* for August, 1883.**

the real meaning of the doctrine of metempsychosis. It is not that such amalgamation of human particles with animal or even vegetable atoms can carry in it any idea of personal punishment *per se,* for of course it does not. But it is a cause created, the effects of which may manifest themselves throughout the next re-births—unless the personality is annihilated. Otherwise from cause to effect, every effect becoming in its turn a cause, they will run along the cycle of re-births, the once given impulse expending itself only at the threshold of Pralaya. But of this anon. Notwithstanding their esoteric meaning, even the words of the grandest and noblest of all the adepts, Gautama Buddha, are misunderstood, distorted and ridiculed in the same way. The *Hina-yana,* the lowest form of transmigration of the Buddhist, is as little comprehended as the *Maha-yana,* its highest form, and, because Sakya Muni is shown to have once remarked to his Bhikkshus, while pointing out to them a broom, that "it had formerly been a novice who neglected to sweep out" the Council room, hence was reborn as a broom(!), therefore, the wisest of all of the world's sages stands accused of idiotic superstition. Why not try and find out, before condemning, the true meaning of the figurative statement? Why should we scoff before we understand? Is or is not that which is called magnetic effluvia a something, a stuff, or a substance, invisible, and imponderable though it be? If the learned authors of "the Unseen Universe" object to light, heat and electricity being regarded merely as imponderables and show that each of these phenomena has as much claim to be recognised as an objective reality as matter itself—our right to regard the mesmeric or magnetic fluid which emanates from man to man or even man to what is termed an *inanimate* object, is far greater. It is not enongh to say that this fluid is a species of molecular energy like heat for instance, for it is vastly more. Heat is produced whenever visible energy is transformed into molecular energy we are told, and it may be thrown out by any material composed of sleeping atoms or inorganic matter as it is called: whereas the magnetic fluid projected by a living human body *is life itself.* "Indeed it is life atoms" that a man in blind passion throws off, unconsciously, though he does it quite as effectively as a mesmeriser who transfers them from himself to any object consciously and under the guidance of his will. Let any man give way to any intense feeling, such as anger, grief, etc., under or near a tree, or in direct contact with a stone; and many thousands of years after that any tolerable Psychometer will see the man and sense his feelings from one single fragment of that tree or stone that he had touched. Hold any object in your hand, and it will become impregnated with your life atoms indrawn and outdrawn, changed and transferred in us at every instant of our lives. Animal heat is but so many life atoms in molecular motion. It requires no adept knowledge, but simply the natural gift of a good clairvoyant subject to see them passing to and fro, from man to objects and *vice versâ* like a bluish lambent flame. Why then should not a broom, made of

a shrub, which grew most likely in the vicinity of the building where the lazy novice lived, a shrub, perhaps, repeatedly touched by him while in a state of anger, provoked by his laziness and distaste to his duty, why should not a quantity of his life atoms have passed into the materials of the future besom and therein have been recognised by Buddha, owing to his superhuman (not *supernatural*) powers? The processes of nature are acts of incessant borrowing and giving back. The materialistic sceptic, however, will not take anything in any, save in a literal, dead-letter sense. We would invite those Christian Orientalists who chuckle at this record of Buddha's teachings to compare it with a certain passage in the Gospels—a teaching of Christ. To his disciples' query "who did sin, this man or his parents; that he was born blind?"—the answer they received was—"neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." (John ix. 2-3.)

Now Gautama's statement has a scientific and a philosophic meaning for every occultist at least, if it lacks a clear meaning for the profane; while the answer put (probably centuries later)* into the mouth of the founder of Christianity by his over-zealous and ignorant biographers has not even that esoteric meaning, which so many of the sayings of Jesus are pregnant with. This alleged teaching is an uncalled-for and blasphemous insult to their own God, implying, as it clearly does, that for the pleasure of manifesting his power, the Deity had foredoomed an innocent man to the torture of a lifelong blindness. As well accuse Christ of being the author of the 39 Articles!

To conclude our too long answer, the "lower principles" mentioned in the foot-note are—the 1st, 2nd and the 3rd. They cannot include the *Kamarupa,* for this "rupa" belongs to the middle, not the lower principles. And, to our correspondent's further query, "do the atoms of these (4th and the 5th) also re-form after going through various transmigrations to constitute over again the 4th and the lower 5th of the next incarnation"—we answer—"they do." The reason why we have tried to explain the doctrine of the "life atoms" at such length, is precisely in connection with this last question, and with the object of throwing out one more valuable hint. We do not feel at liberty at present, however, to give any further details.

FROM THE UPANISHADS[1]

That subtle self is to be known by thought alone; for every thought of men is interwoven with the senses, and when thought is purified, then the self arises. —*Mundaka Upanishad.*

*And probably by, or under, the inspiration of Irenæus—since the sentence is found in the 4th Gospel, that of John, that did not exist yet at the time of his quarrels with the Gnostics.—*Ed.*

[1]This Extract was printed by William Q. Judge in *The Path,* July, 1886. The title used is our own. (Editors Theosophy.)

QUESTIONS AND ANSWERS

At the meetings of the United Lodge of Theosophists a part of the time is devoted to Question and Answer. The questions and answers that follow were taken stenographically while "The Ocean of Theosophy," by Wm. Q. Judge, was being studied.

It should be remembered that while the answers are given from the standpoint of many years' experience and application, they are not to be taken as hard and fast definitions, nor as authoritative; but may be used as explanations and applications of the philosophy of Theosophy as related to the particular phases presented in the various questions. Each student, being "the final authority" for himself, should not accept any statement by any being whatever unless he himself perceives its truth.

Beginning with Chapter I of the "Ocean," the succeeding chapters will be taken up seriatim.

CHAPTER XIV.

Q. Most of us are under the necessity of reincarnating, but the Great Beings who come to us incarnate of their own choice. What determines the cycle of their appearance?

A. If the spiritually perfected men who come as divine incarnations at different periods of the world's history do not *have* to come, yet there must be conditions on earth that draw them here. The nature of the Egos on the earth at any given time is what brings about the appearance of a Great Being. Then, too, such Beings appear at the intersections of great cycles, as occurred between 1875 and 1898 when three great cycles intersected. The first five thousand year period of *Kaliyuga,* which began at the death of Krishna, the Teacher of the "Bhagavad-Gita," was completed in this time. The hundred year cycle, when in the last twenty-five years of every century an effort is made by the Great Lodge, through Teachers or their disciples, to place better ideas before mankind was also in operation. The sun, during this period, passed from Pisces into Aries, and there, too, was a sign. The intersection of these three cycles, then, meant several things, but one signification was that in or about that period a Great Personage would appear on the earth, with such knowledge as the civilization and the mind of the time would allow. If we want to know who that Being was, we have only to think along the lines of our studies. The being known to the world as H. P. Blavatsky was known to the Masters by quite another name, as They stated, and the knowledge put forward by Her, or by Him, is what we know as Theosophy.

Q. Did any marked changes take place among men in general, at the intersection of these cycles?

A. Religions, sciences, governments, and peoples were all changing. For that very reason the Great Personage came. The

conditions were such as to permit that visit and make possible the greatest benefit from it. When old forms are changing, men's minds are more open, and then is the time for the work that only great Beings can do.

Q. Why was the work begun in this country in 1875?

A. Because the cycle has brought again that which was before. Here among this people the old Egyptians have come again; old Persians, too, old Hindus and those of other ancient nations you may find incarnated among us, if you know how. Lower down in the scale are those who in previous incarnations were the Red Indians of America; their Karma permits them to be reincarnated in the race which mistreated and supplanted them. In this country, too, is an aggregation of individuals from almost every country of the globe, so that a mixture of physical strains is going on which in time will produce a body of quite a different nature from any precedent physical bodies. At the same time, the psychic nature of these old people moves forward, increasing in sensitiveness, and has its influence on the physical strain. Altogether then, we have here a class of Egos with a wider range of ability to understand and perceive than has existed in previous classes of Egos.

All these are considerations which bring back Saviors, and they point to one thing which we ought and need to understand—that the One who began the work in this country is *second to none.* If we will study the teachings of that Being and of that Great Lodge with this idea in mind, the better will be our studying. The more we can understand from that point of view, the more we shall receive—the closer shall we reach to wisdom. The status of that Being is one great lesson which an understanding of the law of cycles should teach us.

Q. Why is it that the teachings of Jesus which were to a limited people receive so much more consideration from these Western nations than the teachings of Theosophy which were written in black upon white, with an appeal to all the world, inclusive?

A. Is it not a fitting Karma that the now incarnated Egyptians who enslaved the Jews of old should be enslaved by the dogmas of the Jewish religion? For it is not the teachings of Jesus which are put generally into practice by so-called Christian peoples. The true teachings of Jesus were the teachings of Theosophy. Jesus taught the same things that Buddha taught some six hundred years before Him; He but repeated the same teachings to a smaller people, to the Jews, who were His mission, as He himself said. That mission spread to a people unprepared for knowledge, but prepared rather for all sorts of superstition and dogmas. Jesus came in a lower cycle than that which brought Buddha. An age of mental and spiritual darkness was beginning, and instead of knowledge being given out, it had actually to be withdrawn from the ignorant class of Egos then existing. Even in India where much of this ancient knowledge was held, and was a matter of record, it

was maintained apart from the masses. This is why Jesus taught the multitudes in parable.

Q. If the law of intersection of the cycles points to the fact of a very great Being appearing on the earth, it would also obliterate any idea of a successor, would it not?

A. The fact of the intersection of three cycles pointing to a very extraordinary event in the coming of a certain Personage lies at the root of an understanding of the whole philosophy. If we do not grasp the fact that the source of the philosophy *is an actual knowledge,* and realize that the Being who presented that knowledge *knew* it, and gave out all that could be given at this time, we have not got the first clue. With that clue, we can get more and more light in every direction; we can see what these things mean, for it actually tends to open what you might call the spiritual eye.

Q. In this chapter it speaks of a coming Avatar who will combine the qualities of two of the greatest of the past Ones. What would that mean?

A. Of course, we need to recognize that we have not gotten to the end of our orbit yet, and there is much to occur before then. There will be no end of the attempts to further and spread the ideas that must arouse men's minds. Like the striking of rapid hammer blows, these attempts will precede whatever and whoever is to come. Now Krishna was the warrior, not in the military but in the *true* sense; He was an administrator, while Buddha was ethical intelligence. The next great Avatar will be the uniting of administrative and ethical intelligence.

Q. I have heard some Theosophists say that another great Savior is coming very soon.

A. He will come when we are ready, but the Masters have not given the cycle of His coming, for a very good reason. Many of the Jews who were promised a Messiah did not recognize Him when He came and are still looking for Him. Just so, many Theosophists knew Him not, and have had Him incarnating in various bodies, proclaiming Him.

Q. Would the cycle of Theosophy depend upon the work of the students?

A. If every effort is made to carry on the work as the Masters left it to be carried on; if it is *promulgated,* not speculated upon, it will have a much wider influence, and in the next Coming a body of people will be found ready for the Teacher.

Q. Are these general efforts made at a time when the destruction of some of the great civilizations is imminent?

A. Yes; but we must remember that the destruction of a civilization does not mean the destruction of the Egos. It means the destruction of the *system* previously followed. Then individuals, who follow the old system, in one manner or another die out, or are destroyed physically. It is a matter of the Great Choice for all, and a question as to which side, as to which path we shall take.

Q. Does the ignorance of man change his evolution, or does the law of cycles change his ignorance?

A. The ignorance of the man keeps him ignorant. That *is* his evolution. If he wants to stay ignorant, no cycle and no person can change him.

Q. What are the cycles of destiny?

A. All are cycles of destiny. Applied to ourselves, it is we who make our own destiny—we fix it for ourselves. The hole we fall into is the hole we dug. That is our destiny.

Q. Will you explain something as to the application of the law of cycles, in the formation and breaking of personal habits?

A. The doctrine of cycles applies everywhere. There is not a single impression of any kind that we have that will not return; not even a thought that we think that will not return; not an act that we do that will not return. We are going through regular cycles all the time—self-established cycles. Now, the way to correct habits is to *recognize* that wrong thoughts will return, that even unwelcome thoughts are bound to return under law. So then, set up an *opposite* thought—a thought of an opposite nature, or a feeling of an opposite kind, or start an act of an opposite kind. Keep on doing that as best you can, and finally you will destroy the old cycle and establish a new one.

There are people who have the "blues"—their days of despondency. Mr. Judge once said, "I have other things, but I never have the blues." Most people, however, do have them. The blues come on and seem to take complete possession of the person; but they can be cured, if he will take the opportunity of establishing a different cycle. He must note the fact that they come at about a certain period, that usually a certain interval elapses between periods of blues, and knowing that they are coming be prepared for them. Then he begins to think of the happiest day or the happiest moment or the happiest association he has ever had, and hangs on to that happiness as best he can. He won't succeed the first time, or even the second time, perhaps, but if he keeps up the effort, each time he will find all the strength put into the previous efforts, until by and by, instead of the period of despondency there will be a period of happiness.

So it is by watching the return of impressions that we can correct these habits. Habits of any kind are instituted by repetitions. The first time we do a thing, it is not yet a habit; but we repeat the action and keep on repeating it and finally it becomes automatic. With the knowledge of cycles, habits are within our intelligent control.

Q. What are the principal factors entering into the period of time which elapses in the case of individual returns of impression?

A. The cause itself. The first impression has within itself its own limitation, for the return of an impression is in accordance

with the quality and strength of the first causation. For instance, if we look at a light for a little while and then close our eyes, that light will be seen on the eye within, changing a little, coming and going, until the impression fades out. This takes but a few seconds; other causes take longer for ripening, according to their nature and the nature put into them.

The subject of cycles is of the utmost importance and value, both for man, considered personally and individually, and for nations and civilizations, considered as large bodies of units. There are two points in this chapter which, particularly, should give the student a perceiving view. One is, that it is man, *spiritually* considered, who holds all the other kingdoms together. When his work is done on the earth, he leaves it,—his force is withdrawn, and the disintegration of the various lives that compose the globe begins. The cataclysms, in fire and flood, by means of which this disintegration proceeds, *are not causes,* but the result of man's withdrawal.

Another point is, that cycles are not the return of impressions *forced* upon us. *We are those cycles.* Cycles are the returns of causation that we had set in motion before, as individuals, as a people, as a race, and as the whole of humanity. We are all bound together with every other being in the universe in which we are moving. All the returns in the Zodiac, in the orbits of the planets, in the course of the sun, and in any other direction are ever the return of causes set in motion by those who are feeling the effects. If we find ourselves in existence in a dark age, in a time of physical and psychological epidemics, it means that we are related to it. We should begin to see the cause in the effect, and if the effect is wrong, come out from among that kind of effects to a true basis in thought and action, while remaining with our brother pilgrims, and going through with them. Thus the Masters have done.

THE BRAHMANICAL FAITH*

M. R.—"Is not the Brâhmanical faith the antipodes of Universal Brotherhood, in that no one who is not born a Brâhman can ever be received into their religion?"

W. Q. J.—That faith is not such antipodes, for the Brâhmanical faith is not the same as the Brâhmanical law of caste, now only a perversion of the actual and eternal divisions among men. Rightly understood and practised, the real, the pure Brâhmanical faith increases universal brotherhood and furnishes for Egos the right stream of heredity for future true progress. But nowadays it is corrupted and hence fulfils not its objects.

*This answer by Mr. Judge to the question asked was first printed in *The Vahan* of June, 1892. The title used is our own.—EDITORS THEOSOPHY.

ON THEOSOPHICAL SOCIETIES

FROM 1875 to 1895 there was only one Theosophical Society known to the public mind. The literature of Theosophy was confined to a very few books and magazines, and no confusion existed anywhere as to what was meant by the words *Theosophy* and Theosophical *Society*.

It is true that dissensions and differences of individual opinion existed in many quarters among Theosophists, and their several theosophical activities took a widely varying range. This was inevitable and was due, not to the philosophy or to the Objects of the Society, but solely and only to the inherent defects in the race mind and in human nature as at present constituted—defects that it was the very purpose alike of the Masters of Theosophy and the Objects of the Society to aid in eradicating, by affording to the individual student the philosophical basis and practical applications needed.

The Masters from whom Theosophy came stood in relation to the members of the Society in a way clearly enough defined by Them, and on Their behalf, but seldom really recognized or understood by the Fellows of the Society. What that relation was and might become was set forth, in the first instance, in the very Objects of the Society itself, and secondly, in the actual structure of the Society.

As to the Objects, the one essential was the persistent recognition and cultivation of the feeling of Universal Brotherhood, without distinction of race, creed, sex, caste, color, or condition. Those are the very distinctions that every human being makes internally and externally in his relations with his fellows. One does not become free from these causes of separateness and friction merely by assenting to the First Object, nor by becoming a member of a theosophical society. The individual has to destroy them in himself, root and branch. The second object, the study of comparative religion and philosophy, must be construed in the light of the First Object. The only *theosophical* purpose of such comparative study is that the individual may come and see for himself by knowledge gained that all religions and philosophies are fundamentally the same in their truths, and every one of them overloaded with heresies breeding the separative distinctions named in the First Object; therefore such study should free the student from any sentiment or feeling of devotion to any of the religions extant in the world. The third object, the investigation of the unknown powers in nature and in man, had the same *theosophical* purpose. By investigating the facts the student would see for himself that the materialism of modern science is as depravedly erroneous as the superstition of the churches and religious sects. The agnostic would become truly recognisant that spiritual knowledge does exist; the prisoner of the creeds would long for no heaven, fear no hell, worship neither a personal God nor a personal devil; the spiritualist would find out for himself that there are other incorporeal beings than the "spirits of the dead," and go to looking for philosophy in

place of phenomena. The theories of the scientific speculations, the creeds of the sects, the belief in all manner of *ex cathedra* statements of unknown "guides" and "controls"—all these would melt away, dissolve and disappear from the mind of the one who pursued the *practice* of the First Object and the independent and impartial *study* of the remaining two Objects, and the individual member of the Society would thus become internally fitted for the next step.

That next step had to do with the Second *Section* of the Theosophical Society, and would bring the *individual student* one step nearer in his relation to the Masters of Theosophy. No secret was made by H. P. B. of the fact of the existence of Masters, or of Their School of probationary and accepted *Chelas* or disciples. It was proclaimed in 1874 to Col. Olcott and to Mr. Judge and to others not yet named. It is clearly spoken of in *Isis Unveiled,* the first Theosophical work published. It is referred to over and over again in the volumes of *The Theosophist* from the first. A guarded, but explicit, statement was made in *The Theosophist* of April, 1880, of the composition and nature of the First and Second *Sections* of the Theosophical Society, and the requisites for admission of applicants and candidates to the probationary degree of the Second Section.

What are those requisites? Two only; the candidate must be *living and practicing* the First Object to the utmost of his ability in all the relations of life, and he must be prepared to defend the life and honour of a brother Theosophist as he would his own. These conditions fulfilled, the neophyte could enter the probationary degree of the Second Section, and thereafter he had but to continue faithfully on the way entered in order to become an *accepted* Chela of the Masters: in other words, *to come into direct conscious communication with Them.*

Not any devotion to the Third Object, not any wealth of funded learning in respect of the Second Object, could bring the applicant one single step toward the Masters; only the *living of the life*—devotion to the First Object—could avail in finding the path of Chelaship. Not powers not learning, were called for; virtue, morality, unselfishness in thought and speech and action constituted the *sine qua non* of the Second Section. *Love and loyalty* were the keys to the "magic casement."

H. P. B. herself put in print in 1886 that in the eleven years of the Society's existence, of the many thousands of those who signed themselves F. T. S. only a few hundreds ever got even so far as the portals of probationary discipleship; and of the hundreds of "lay" or "probationary" chelas *three only* had "achieved a *partial* success;" and of these three, one *only* became an *accepted* chela of the Masters. Fellow theosophists of all societies or of none, what do you think of that? Of the millions interested in Theosophy to some extent, of the thousands upon thousands of F. T. S. in the first glory and enthusiasm of the Movement, in the prime ardor and

force of the first eleven years—*one only fulfilled the conditions precedent to conscious communication with Masters.* Read her words for yourself in "The Theosophical Mahatmas"; see for yourself the causes of the failures.. They are printed in *The Path* for December, 1886, and reprinted in Theosophy for July, 1913. And read the article on "Chelas and Lay Chelas" as printed in *The Theosophist,* Supplement for July, 1883, and reprinted in Theosophy for January, 1916.

Not one *need have failed;* all but one *did* fail. Are we, any of us, in spite of our wealth of theosophical literature, in spite of our particular Theosophical Society, which we think to be the only one, in spite of our "leaders" and "teachers" and "outer heads" and "successors" who talk so unblushingly of Masters and who profess to speak for Them—are *we* any nearer conscious communication with Masters than we ever were; are we living the life of brotherhood and loyalty any more than we ever were; are we truly any more *Theosophists* than Hindus, Buddhists, Mohammedans, Christians, Spiritualists or atheists? And if not, why not?

Are the "theosophists" in any particular society any more "brotherly" even to their own clan than say Christian Scientists, Methodists, Unitarians, what not? And as Theosophists do we at all receive our fellow students of another society than our own, or of no society, on the basis of the Three Objects of the original T. S.? Are we in union and harmony amongst ourselves, or are we that "bundle of sticks which, divided, will inevitably be broken one by one," of which H. P. B. spoke in warning in 1891? *Have we* "one aim, one purpose, one Teaching"—Theosophy First, Theosophy Last and Its Practical Realization" our One Object?

Do we not need a Congress of *Theosophists*—not of Theosophical Societies—so that we may regain that which is lost to us—unity and harmony? How is that to be achieved if not by returning once more to the Source from which all that we have, all that we claim, all that we hope of good for ourselves and for the world, must come if it is to come at all?

It is to H. P. B. and W. Q. J. we must turn and return if we are to find the way that has been lost, obscured, turned into side paths and *cul de sacs.* They brought Theosophy into the world; They were and are Masters' agents, and Their only *direct* agents; Their writings the only unadulterated and direct teachings of Theosophy. Let us declare a truce on the interpreter's house, a truce on our societies, our differences and dissensions of individual opinion, and study the fundamental teachings of philosophy, of ethics, of science, given to us at first hand by the Messengers of the Masters. *Theosophy* is more than any and all societies; Brotherhood is more than any and all our sects and parties; Unity is more than all our exclusiveness; Fundamental Principles more than all our "head-learning;" The Soul of man more than all our petty personalities.

Back to the *First Object;* back to the writings of the Messengers; back to H. P. B. and W. Q. J. *It is the forward path.*

ON THE LOOKOUT

THE INTERNATIONAL MIND—

In the March *Atlantic Monthly,* Dr. L. P. Jacks, Editor of the *Hibbert Journal,* and Principal of Manchester College, Oxford, sounds a deeper note of internationalism than yet discussion of the League of Nations has yielded. He sees us incapable, at this stage, of genuine world-citizenship, and is not disposed to ratify the League of Nations as a "partial" internationalism, which is worse than none at all. If the end in view of this proposed affiliation stops short of *the ultimate unification of the whole human race into a single family, organic group or community,*—leaving any one nation outside—it has not a sufficient basis. Such partial internationalisms accept the political model as the goal of their efforts. Political thinking and habits of mind dominate the scheme. Statesmen, politicians, diplomats and persons writing articles on the subject, as well as the newspapers, have all graduated in the philosophy of politics, and subscribe to the political conception that a being needs to be governed, which, Dr. Jacks says, is a true conception so far as it goes, but a very inadequate expression of human nature. The political model is an unstable foundation for a league of universal community. All political states are precarious and eminently perishable—great states having proved themselves more perishable than the little ones. Great states, also, conceive of themselves as fighting units, but though a world-state based on a war-made political form would be free from foreign aggression, yet it would be much more open to internal tension and foreign war would be replaced by civil. It is the principle of nationalism that blocks the way to internationalism.

In pleading for the importance and priority of non-political models, Dr. Jacks suggests what he thinks a true program of internationalism—its principle reciprocal good-will, its aim the fraternity of nations.

DR. JACKS' PROGRAM—

I. Community of Labor, and an International Bank which should sustain the credit of *all* nations.

II. Community of Insurance, which should bear in common the burdens and risks of all nations. The pooling of risks would make it the interest of each nation to regard the others' rights.

III. Community of Learning. "Whatever you have, you give; no mine *or* thine, but only mine *and* thine. Internationalize *that.*"

IV. Community of Excellence, which should actuate the whole industrial world to work for quality, not quantity.

V. Community of Friendship. (On this score, perhaps, Dr. Jacks' suggestions are not so practical, but he deprecates modern tourist travel and extravagant living, and would like to see a more humane friendliness growing among the people.)

VI. The Church, which he considers a form only dimly hinting at the world of invisible reality behind it. While visible churches are the things of a day, the members of that invisible church united by no compact, but by each in his place and station being loyal to the Highest, are always finding one another out. When there is an invisible community of faithful souls, then is the highest form of human organization. "The international mind," says Dr. Jacks, "is a religion, which has room for all the religions, but is identical with no one of them." And again, "The idea of a universal community of the human race is the moving spring of the international mind. Wherever this idea and the desire for its realization exist, there and there only can we say that the international mind has come into being."

Theosophists must feel happy to see such a broad ideal of brotherhood advocated before a wide public. They know that the salvation and peace

of the nations of the world lie in no outward form; that the league of humanity must be a league of individuals; that each one must begin where he is, being brotherly to all whom he contacts, and as those contacts spread, so brotherhood spreads among the nations, and must in time encircle the world.

SCIENTISTS AND SPIRITUALISM—

A dispatch has been going the rounds of the important newspapers of the United States, to the effect that scientists and psychologists in America are preparing to take steps to discredit as "totally unscientific and misleading" the belief in spiritualism on the basis of the kinds of evidence cited by Sir Oliver Lodge. Authority for the dispatch seems to be Professor Joseph Jastrow, who occupies the Chair of Psychology at the University of Wisconsin, and he names a number of other college professors who consider "extravagant" the views endorsed by Sir Oliver. Professor Jastrow seems inclined to discredit as fraudulent any and all phenomena of a "spiritualistic" nature. "Such phenomena have been repeatedly investigated," he says, "and have been universally found to be steeped in fraud and the tricks of a dubious trade." And undoubtedly he is abundantly confident that the investigators have been, and are, thoroughly competent for the task. There may be quite other opinions on that point, however; among them those of students of Theosophy who know full well, by observation and experience, that our Western "Psychology" is unworthy of the name, and who know equally well, by the same process, that there is a *true* Psychology—a demonstrable Psychology—which has been handed down, under conditions, from time immemorial in the Ancient East. But this would probably not be admitted by Professor Jastrow.

PHENOMENA NOT CAUSED BY "SPIRITS"—

To take the position, however, that all "spiritualistic" phenomena are fraudulent is to take a false position. The facts will not support it, because some phenomena are not fraudulent, as has been proven by genuinely competent investigators over and over again. But the phenomena are not caused by the "spirits" of the dead; the dead are quite otherwise engaged, and indeed are not aware that they are "dead"—the personality being subjectively busy within its own nature (in which there are many states), and happily beyond the reach of "mediums" and other psychically disorganized persons. The cast-off garments of the physically dead can sometimes be galvanized into a sort of fictitious life, if proper conditions are provided, and made to give off some of the impressions left therein by the wearer, just as a phonograph record will give up its content. This ascertainable fact will account for many of the phenomena, and other equally available and provable facts will account for the remainder. Professor Jastrow ought to know that full knowledge in regard to "spiritualistic" phenomena has been in the world for thousands of years, and before the American public in the writings of H. P. Blavatsky, since 1877. The "psychic craze" is nothing new; it has its own cycle and return of impression. Like history, it repeats itself. So why be disturbed because Sir Oliver Lodge, who has lost a son in the war and is heart-torn in consequence, should seek to assuage his grief in the cup of psychism. He is not the only scientist who has made mistakes in some directions, while doing valid work in others. All scientists make mistakes, especially when they move out of their own proper domain into others they know nothing about.

In this connection a few extracts from an editorial in the New York *Times* are interesting. Says the writer:

> ". . . As photography is dependent on light, so most mediumistic exhibitions, whether 'spiritual' or not, thrive best in a dim or darkened room. It is always insisted that they are dependent, moreover, upon a sympathetic mood on the part of those present. Such conditions are

perfect for fraud, and all the marvelous tricks of legerdemain have been freely practiced. The mediums are mainly hysteriacs and, when in a state of trance, are controlled by subliminal 'personalities' who are themselves Puck-like tricksters of the spirit. . . .

". . . Physically, the manifestations are dangerously exhausting, while the 'messages,' even if they are not fraudulent, are trivial. Those English clergymen were right who denounced such 'spiritualism' as more materialistic than honest agnosticism. Most people will find it easier to believe in a future life when well-meaning folk cease their efforts to convince us of it by 'evidences' that reflect, chiefly, their own credulity.'

OUIJA BOARD DRIVES THEM INSANE—

A United Press dispatch from Martinez, California, reports under date of March 4th, the detention in the insane ward of that town of seven persons, "who, the police say, were driven insane by constant use of ouija boards."

"Among the unusual charges against them are:

"That they held seances 24 hours long.

"That they burned $700 in currency to drive away evil spirits conjured up by the ouija boards.

'That they lured little children into their house and shaved their hair, burning it to drive away ouija board spirits.

"That they did not feed the children thus stolen and that the children were found in the house in a starving condition. . . ."

The foregoing, if true, is not at all surprising to students who have watched the wave of superstition and demonology that is sweeping over many of the "christian" nations. These ouija board addicts are ignorant persons, at least the better educated would call them so. But there are thousands of other addicts, equally superstitious, if not so "ignorant," in the accepted use of the word. We wonder if they are essentially any the less insane than these poor people at Martinez who have gotten themselves into such a state by following the fashions. The direction the mania takes may differ, but is anybody ever fully sane again after following mediumistic practices of one kind or another, inducing in themselves the passivity that is essential to results?

JOHN BURROUGHS ON IMMORTALITY—

Among the many persons of more or less prominence who are quoted in a recent symposium on the question, "Are the Dead Alive?" in *Leslie's Weekly,* John Burroughs, the naturalist, makes a statement that will appeal to every student of Theosophy. To quote:

"I have no belief in immortality as the term is usually accepted, and no terms in which to discuss it. As I see it, the only thing immortal is life itself, which had no beginning, and will not have any end in this universe."

Could anything be much better said? Here is a recognition that immortality means *beginningless,* as well as endless; that life itself antedates and survives all forms of life; that those things which begin in time, end in time, but that That in which they all rest is eternal, immortal.

Reasoning from the foregoing, it is easy to perceive that nothing which exists for a space in this Life could actually be apart from it, or indeed of another essence ultimately than Life itself. If forms come and go, it must be in response to the impetus of Life itself, but Life is not affected by the coming and going—It always is. What survives? Life. What else survives? The experience gained, the knowledge acquired by the spark of life within the form that has broken down—the *intelligence.* In what does this

inhere? In Life. In Life as a whole—and Life is one—in that spark of life which still maintains its individual existence after its outer, physical form has dissipated, just as a single drop of water retains its integrity though one with the whole ocean. According to the degree of intelligence acquired will this spark of life build itself a new form and again express itself physically. Where will it find the materials? In Life. For Life includes all, and to express itself must build an instrument—a Soul of some degree. What are we, who speak of these things? We are Life essentially; expressions of Life, as individuals. How can we then speak of immortality as something to be *gained,* as apart from us! It already *is.* Our task is to *realize* it.

THE VIRTUE OF INTOLERANCE—

"Lookout," so often accused of "intolerance," feels free to confess a keen delight in this charming article by Robert Kilburn Root, Professor of English at Princeton. (March *Atlantic.*) We shall let it be our defense, in the following excerpts.

With the ideal of the open mind goes the ideal of broad tolerance. Have I not a right to my own opinion? . . But if "right" means absolute right, as established by abstract Justice in the high court of Truth, the liberty of private judgment is not wide. One can have no absolute right to any opinion except a true opinion.

What men demand, after all, is not so much the recognition of a right as a toleration of their idiosyncracies. . . . Tolerance presupposes indifference. It is not in human nature to be tolerant when we are deeply in earnest. . . . We were not tolerant of Mr. Hohenzollern and his system, nor are we now tolerant of Lenine and his Bolsheviki. . . . Tolerance thrives best during a protracted peace, when the public conscience is blunted by much dipping in the fleshpots of prosperity and ease; but even in times of peace a successful business man is not tolerant of dishonesty or inefficiency.

We reserve our tolerance for things of the mind divorced from practical affairs. . . . As if real action could ever be divorced from real belief! . . . The beliefs systematically propagated in the German mind for forty years have made some serious difference to the world. . . . Anarchy of thought must ultimately issue in anarchy of action.

Much as Prof. Root deplores the general anarchy in art and literature, he would not have all the world turn scientist, whose canons alone are so sharply defined that deviation from them in any particular convicts of charlatanry. . . . But . . . tolerance, which is a growth of indifference begets a deeper indifference of its own . . . and intellectual order will never arise out of easy going tolerance. . . . The intolerance I would advocate, says Prof. Root, does not mean persecution; it is directed, *not at the mistaken individual, but at the wrong idea; not at the heretic, but at the heresy.*

Such is the "intolerance" to which "Lookout" must plead guilty.